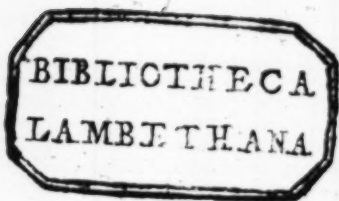




Cristian praier

& godly meditatiōs vpon
the Epistle of S. Paule
to the Romanes, briefly con-
teyninge the summe of
euery Chapter orderly,
worthy to be vsed of al
the faythfull in this
wretched and sin-
full time, trans-
lated out of
Italian into
English.

Imprinted at London by
Wylliam Gryffith.



To my right hartie freend,
maister T. M. Thomas
Beacon, wisheth grace
and peace from God
in Christ Iesu.



If howe great
efficacie, ver-
tue, strength &
power christen
prayer is, both
the sentences,
and histories,
of the holy scrip-
ture do aboun-
dantly declare. For where at any
time haue the faithful desired of god
by hartie prayer, wherein he hath
suffered a repulse? Prayer geneth
victory ouer enemies, deliuereth
out of prison, preserveth in dangers,
N. ij. keepeth

The Preface.

kepeth safe in fyre, mitigateth the
wꝛath of God, obtaineth remission
of sinnes, getteth euerlasting lyfe,
and purchaseth for vs of God all
good thinges, whether we respect
the bodie or the mind. Euery true
Christian therfore can none other-
wise than highly delight in such and
so great a treasure, wherof spring so
many both necessary and profitable
comodities to the vser therof. And
albeit there are already many godly
praiers set forth in our English
tounge worthy to be frequented at al
times of the faithfull Christians,
yet whan I had perused these prai-
ers & diligently considered the pro-
fite of them, I thought it vnseem-
ing to defraud my countrey men of so
precious a Jewell. For in them
they shall not onely learne to pray
truly and according to the will of
God

The Preface.

God: but also by the exercise of them they shall learne and commend to memory the whole summe of S. Pauls Epistle to the Romaines, which Epistle in my iudgement is the principall parte of all the diuine scripture, forasmuch as it containeth in a goodly order, yea & that briefly, what soeuer is taught in the whole body of the sacred Bible necessary for the instruction and edifying of a Christen man: so that whosoever hath that Epistle & vnderstandeth the same, hath obtained the knowledge of the most necessary and principall partes of Christian religion.

Now to come by this thing, I meane, to get the knowledge of this so goodly and profitable Epistle, these prayers made vppon the same Epistle (which I haue caused to be imprinted for the profite of the
A. iij. readers)

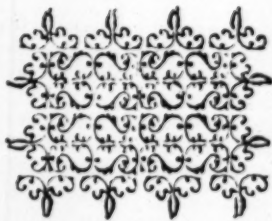
The Preface.

readers) shall greatly helpe : so that they which exercise them shall get double profite by them. And would God some godly learned man wold take the like labour in making and settinge forth prayers vpon other partes of the holy scripture, as this authour hath done in this behalfe. For although I discommend not the prayers made by good and deuoute men (so that they be not contrary to the word of God) yet those prayers which are made vpon the holy scriptures are most to be allowed and bled of the godly Christians. For god can not disallow that wher of his holy spirite is the Authour.

These Christen prayers & godly meditations I send vnto you as a pledge and memoriall of our friendship, nothinge doubtinge but that, according to your accustomed gentleness,

The Preface.

telnes, you will take them in good
parte. Thus with right hartie
thankes for your most hartie good
will toward me, I wish you
well to do. From Shene
the xij. day of february
in the yeare of
our Lord.
1550.



¶ Godly and Christian Meditations and prayers made vpon the Epistle of Saint Paule to the Romanes.

¶ Vpon the first Chapter.



Iesu Christ, redæmer of the world, I thanke God through thee for all his benifites, and specially for the great gift of our redemption by thee, which wast borne of the seide of Dauid after the fleshy, and are knowen the
Senne

The first Chapiter.

Sonne of God by the diuine
power which thou hast decla-
red to the whole world, hea-
ling the bodies and sanctifi-
ing the soules of the faithful
with thy spirite, the which
thou hast communicated a-
bundantly to mans genera-
tion, after that destroying
our death with thy death,
thou art retourned vnto lyfe
for to be euerlasting life of
whosoever accepteth thee for
their onely Saviour.

O my Lord, graunt me so
much of thy grace, that I al-
waies may be in the number
A. b. of

The first Chapter.

of those. O Lord, the onely
hope of my soule, cause me to
know and to perceave in the
depnes of my harte, this thy
unspeakable benefite. Exer-
cise in me thy healthful pow-
er, so that I may know thee
all wayes, as well the Sonne
of God, as the sonne of man.
Heale the senses of my bodie
to the intent that to my eyes,
eares, smelling, tast and tou-
ching, all those things may
be abhorred which be contra-
rie to thy holy lawe. Sanc-
tifie my soule and my spirite,
that they may be a worthy
habitable

The first Chapter

habitable of thy spirite. Make
me, my Lord, to vnderstand
effectually the vertue of thy
wonderfull resurrection, re-
uiuing me from day to day,
and causing me to liue as
dead to the worlde, and liuing
to God: to whom with thee
and the holy Ghost be glory.

Lord God graunt vs so
great loue of our saluation
that alwaies we may remem-
ber thee & none other in our
prayers. Geue vs so great
desire of thy glory that our
soule may reioyce and render
thee thanks through Iesus
Christ,

The first Chapter.

Christ, when the faith of the elects is scene in this darke-
nes of the world. Geue vs
such perfection, that every
one of vs may serue thee
with faith, and our neigh-
bour with charitie in our vo-
cation. Graunt vs such a tast
of the fellowship of true
christians, that nothing may
delight vs moze, than to com-
fort our selues with them by
mutuall faith. Grant vs such
light of thy spirite that we
may vnderstande our selues
to be debteours so, to distri-
bute frely to other the graces
which

The first Chapter.

which by thee be geuen vs.
Graunt vs so much strength
of spirite that we be not a-
shamed of the Gospell of thy
onely begotten Sonne: the
which doctrine is accompted
follynes to the wisdom of
the flesh, but in veritie it is
thy sauinge power to euery
faithfull person. For by it is
reueled and communicated
thy iustice, with faith com-
ming betwene, the which is
planted by thy spirite in the
hartes of y^e elects, & encreaseth
alwaies, & bzigeeth forth most
sweete frutes of charitie.

The first Chapter.

O father of mercies, graunt
vs all these graces, that we
may alwayes be knit in one
spirite of faith and of charitie
with Iesu Chyist our head &
thy Sonne, which with thee
liueth and raigneth.

I see my Lorde, by the
grace that thou giuest me,
that the knowledge of thee
which is gathered by the
meanes of naturall perseue-
raunce, is not inough of it
selfe to make vs good, such it is
so that men by the contem-
plation of visible things crea-
ted from the beginning, come
into

The first Chapter.

into the knowledge of the e-
uerlasting power & diuinitie
inuisible, haue not glorified
thee as God, neyther were
thankfull to thee, but vaine-
ly wandering in their owne
imaginationes and makinge
pfeffion of wisdom, be-
came most foolish, in somuch
that they worshiped the crea-
tures in steede of the creatour.
Wherupon thy iustice, for to
punish their vithankfulness
deth depraued them of all good
iudgement, in such wise that
they embrace euill for good, &
sower for sweete. They haue
defiled

The first Chapter,

defiled their bodies & soules
with all abhominable vices
and uncleanes.

O Lord god of my salua-
tion, kepe me and al thy faith-
full seruants from so great
abomination, and from such
great blindnes. Grant vs **O**
father of lightes, in steede of
the darke light of our vnder-
standing, the cleare light of
faith, that we may acknow-
ledge thee truly, and know-
ing thee euery one of vs, to
loue thee, feare thee, and glo-
rifie thee, putting al the hope
of our saluation in thy mercy
through

The second Chapter.

through Iesus Christ our
Lord.

¶ Vpon the ij. Chapter

O How great gods iustice
and mercy is, we are ve-
ry redy to iudge, & condemne
other, not perceauinge that
then we cōdemne our owne
selues, so; because that now
with will and now in dede,
we do those thinges that be
cōdemned by vs in our neigh-
bour, and plainely we know
that after thy most iust iudge-
ment, whosoeuer sinneth is
woorthy of death, and certein-
ly we

W. J.

The second Chapter.

ly we weare already all condemned to death euermlasting if thy mercy & pacience were not, the which forbearerh vs. and calleth vs to repentance.

Graunt vs perseuerance.

O Lord, to vnderstand so great a benefite, and mollifie our hartes with thy grace, to the end that our hardnes and vnrepētance do not encrease towards vs so much the greater wrath in the day of anger when thy iust iudgement shalbe reueled, in the which thou wilt render to euery persō according to his doings that is,

The second Chapter.

that is, eternal death to those
which continuing in euill
wozks & resisting the truth,
do prouoke against them thy
furoz. O lord suffer not that
we, whom thy holy name is
called vpon, be nombred a-
mong those, but fo: thy gloze
geue vs thy spirite, the which
may teach vs to do thy will,
and lead vs in the way of thy
most holy pzecepes, to gloze
honour & peace euerlasting,
thzough Iesus Chzist.

When Iesus Chzist shal
come to iudge the quicke and
the dead, no body shal be ha-
ble

The second Chapter.

ble to excuse his vnrighteousnes with the pretence of ignorance, because that they which haue not had the light of the lawe written, haue not lacked the knowledge of god and euill by the lawe of nature: as clearly the conscience of euery on sheweth, the which alloweth that is good, and reprobeth that is euill. But I know my Lord, that the knowledge of the lawe without thy grace can nothing profite a man, because he is not iust by the law. But who can obserue the same: &
our

The second Chapiter.

our nature is so corrupt and
peruerse, that it seeth the bet
ter and taketh the worse:
wherby it cōeth to passe that
many do know thy will and
make profession to rule the
blind, to lighten those that be
in darkenes, to instruct the
ignozant, and to vnderstand
thy doctrine and the veritie
of thy lawe, and yet neuer
thelesse teaching others they
teach not them selues: they
forbid theft and adulthy, and
be theues & adulterers, they
speake against Idoles, and
be Idolaters. they glozie of
B. 11). the

The second Chapter.

the lawe, & be transgressors
of the lawe, and claunder thy
holy name, and cause it to be
euill spoken of amongst the
wicked. Therfore to the end
that we runne not into so
great wickednes, and that
the knowledge of the law be
not to vs an occasion of great
damnation: write the
same (O Lord) in our hartes
by faith, and graunt vs such
grace that nothing may ap-
peare to vs either so good or so
profitable or so delectable, as
the obseruation of thy com-
maundements: that hauing
our

The third Chapter.

our hartes circumcised, wee
may be thy true people, that
our light may shyne after
such a sort in the sight of men
that seeing our good works e-
uery one of them may glory-
fieth thee O heauenly father,
through Iesus Christ our
Lord

¶ Vpon the iij. Chapter.

My Lord, like as the
naughtines of the
Iewes was not sufficient to
make voyd thy faith of the
noble promises made by thee
vnto that people, because
13. iij. that

The third Chapter.

that thou art true and al men
liars: semblably our iniqui-
tie can neuer be hable to dis-
anull the faith of thy promi-
ses which thy onely Sonne
hath made to his faithful con-
gregatiō, saying to the same:
I am with you euen to the
consumation of the world.
Therfor although I see the
same altogether vered, de-
roymed, and as a little shippe
in the middest of the sea bea-
ten of furious windes, not-
withstanding I am sure that
he can not perish because
that Iesus Christ, according
to

The third Chapter.

to his promise, ruleth and
gouerneth her, and byingeth
her at the length to the porte
of eternall saluation. And
how much greater our vn-
righteousnes is, so much
more commendable is his
iustice the which forsaketh vs
not for our deserts, but defen-
deth vs for his promise sake.

Ought we therfore to conti-
nue in sinne to thintent that
our vnrighteousnes may cō-
mend the iustice of Christ:
nay, aboue all other thinges
we should abhorre sinne, as
that which of his owne na-
ture

The third Chapter.

ture dishonoreth Christ, and yet he by his goodnes & wisdom, of so euill seede gathereth the fruite of his glory. Deliuere therfore, lord Iesus, thy Church from all flauours and from all iniquities, so that like as now by our sinnes thou settest forth the faith of thy promises, so in time to come by our saluation we may glorifie thy holy name.

My Lord, when thou gatherest thy holy lawe to the people of Israel, they promised earnestly to obserue the same but

The third Chapter.

but afterward comming to
the performance, they wan-
ted so much of their promise,
that one of the Prophetes
speaking of them, saith: that
there is not one iust, oz wise,
neither that seketh after god.
By the which thing it is re-
quisite that all mouthes be
shutte, and all the world con-
fesse to be giltye and to be thy
debtour, because that none
shalbe pronounced iust by the
wozkes of the lawe in thy
iudgement, sith it is so that
the lawe doth not iustifie,
but doth vs to vnderstand
sinne:

The third Chapter.

sinne: the which knowne lea-
deth a man to desperation if
thy grace comforteth hym
not. Therefore we thanke
thee (O my Lord) with al our
harte, for thy iustice, the
which to put away our vn-
righteousnes, thou hast ma-
nifested to the world, besides
the lawe I meane the iustice
which thou doest communi-
cate by the faith of Iesus
Christ, to all them that be-
leue, of all nations, for that
without exception euery one
hath sinned and is destitute
of thy glory, and whosoever
is

The third Chapter.

is iustified, receaueth wthout any deserning, the iustice of thy grace, thzough the redemption wrought by Christ Iesu, whom fro everlasting thou hast determined to bee by the meditation of faith, the propitiation of the world thzough his blood, meaning to set forth thy iustice by the remission of sinnes past, the which thou hast suffered for to shew thy iustice in the time of grace, to thintent that e- uery one might knowe that thou art iust and the iustifier of euery one that beleueth in
Jesus

The third Chapter.

Jesus Christ, the which with
thee liueth & raigneth world
without end.

My Lord, when thy saints
do say that we be iustified fre-
ly by the meanes of faith,
many beleue that by the prea-
ching of faith thy holy law is
destroyed: but I through ex-
perience that thou geuest me
of my selfe, am constrained
to say the contrary, that thy
lawe is confirmed and esta-
blished by fayth, sith it is so
that the man which is not
iustified through faith, doth
feare thee as a sharpe and ri-
gorous

The third Chapter.

gorous indge, where as he
that is iustified by faith, lo-
ueth thee & woꝛshippeth thee
as a father: the one as a most
bile slaue serueth thee foꝛ
seare: the other as a right lo-
uing sonne serueth thee foꝛ
loue. ¶ Hereupon to the one
thy commaundements do ap-
peare very greuous, and bin-
to the other they be very plea-
sant. The one hauing the
spirite of the world thzough
the wisdomie of the flesh lo-
ueth himselfe and the world:
the other hauing thy spirite
by faith loueth thee and his
neighbour

The fourth Chapter.

neighbour for thy sake : and
the more faith encreaseth, so
much y more groweth chari-
tie in y which consisteth al the
observation of the lawe.
Wherefore my Lord, encrease
in vs faith, so that in vs may
be established and fulfilled
thy holy lawe, to thy honour
and glory.

¶ Vpon the iiij. Chapter.

O My Lord, if that noble
Abraham could not glory
in thy sight y he was iustifi-
ed by his works, what ought
I unhappy sinner to hope of
my

The fourth Chapter.

my workes : Wherefore, like
as he beleuing thy promises
was free justified by faith:
so I beseech thee, that I may
obtaine from thy mercy the
free remission of my sinnes,
beleuing on Iesus Christ.
And like as Abraham recea-
ued the circumcision of the
flesh for a token of the iustice
of faith, semblably let me re-
ceyue from thy spirite the
circumcision of the harte, to
thintent that I may serue
thee in holines and in iustice
all the dayes of my lyfe. And
euen as Abraham receiuing
C. j. the

The fourth Chapiter.

the promise of posteritie innumerable as the starres, he doubted not thzough infidelitie, neither he considered his bodie vnable to procreation by age, neither his wyfe which was baren by nature, but beinge strengthened by fayth and trustinge thzough thy word, for y^e which he could not loke for by his naturall reason, he beleued that hee should be the father of many nations, and geuing glozy to thee, beleued assuredly that thou wast able to perfourme that which thou haddest promised,

The fourth Chapter.

mitted, which raisest vp the
dead, and with thy word ge-
uest being to thinges which
as yet be not : likewise pro-
mising me (my Lord) by thy
mercy the remission of sinnes
and to take me for thy sonne
& also to geue me euerlast ng
lyfe : graunt me grace that
I thereof may not doubt
thzough vnfaithfulnes, ney-
ther permitte me to behold
so much my vnworthines,
that I should not fasten the
eyes of my minde alwayes
stedfastly vpon thy veritie,
the which is more able to
C.iiij. saue

The fourth Chapter.

saue me, then my iniquitie to
damne me, and geue me a
fayth so strong that hopinge
through thy promise for that
which I could not trust for
by my sinnes, I may beleue
by the merites of thy onely
begotten sonne, to become
of the child of wrath, the
child of grace and inheritor
of eternall lyfe, and that I
may render thee dew glozy,
beleuing stedfastly that no-
thing is impossible to thee,
whom, though I be dead in
sinne, thou canst reuiue with
thy iustice. If my soule bee
brought

The fift Chapter.

brought in a maner to no-
thing through iniquitie, thou
hast power to geue it a being
most noble and immortall,
restoringe in it thy image.
The which grace my Lorde
I besech thee that thou wilt
graunt vnto me and to all o-
ther thy elects, through Iesu
Christ our Lord, the which
by thy ordinaunce died vpon
the crosse for our sinnes, and
rose againe for our iustice.

¶ Vpon the v. Chapter.

My Lorde, we are iustified
through the liuely faith
C. lii. which

The fift Chapter.

which thou hast geuen vs,
and be reconciled vnto thee,
through Iesu Christ our re-
deemer, which hath brought
vs vnto his kingdome by the
meanes of fayth. Graunt vs
O Lord, grace to continue in
thy grace, and augment in
vs fayth in such wise, that
our soule may reioyce and
glozy, not onely in hope of
eternall glozy, but also in the
tribulations of this present
life, knowing for a suretie
that tribulation worketh pa-
cience, and pacience probati-
on, & probation hope, which
deceaueth

The fift Chapter.

deceaueth not, by thy increa-
dible loue that thou heare
bearest vs (wherof the holy
ghost rendzeth a most certein
testimony , which is geuen
vnto our spirite) and the pas-
sion of thy onely begotten
sonne, the which, to obey thy
will, died vpon the crosse for
vs miserable sinners and thy
enemies , where as scarce
might be founde one that
wold die for his frende either
for one iust & vertuous man.
If therfore thy charitie to-
ward vs hath ben so great
that while we were euill
C. iiii. and

The fift Chapiter.

and wicked, Chyſt dyed for
vs, much moze now that we
are iuſtified through hys
bloud, we ſhalbe ſaued from
thy anger by him : becauſe
that being thy enemies hee
hath brought vs in fauour
with thee by his death, much
moze now being reconciled
we ſhalbe ſaued through his
life. O Lord God, write theſe
moſt ſwete thoughts with
thy finger in our hartes, that
being crucified by thy grace,
we may here glory that thou
art our God and our father,
through Jeſus Chyſt thy
ſonne

The fift Chapter.

sonne & our redæmer. Amen.

My Lord God, man was
by thee created vnto thy i-
mage & similitude, that is,
most holy, iust, and Lorde of
the world: but he thzough
his disobedience became vn-
iust, vngodly, deceitfull and
seruaunt of the Deuill, nei-
ther should this our miserie
euer haue had an end, if thy
mercy had not ordeyned it
from euerlastinge that thy
onely begotten should be the
beginning, the middest, and
thend of our saluation. Ther-
foze we can not so much bee

C. b.

1022

The fift Chapter.

soy for the sinne of Adam, as
we ought to be thankfull
vnto thee for thy benefites,
because that, like as by Adam
sinne entred into the world
and so death, even so thzough
Jesu Christ is come vnto vs
life, iustice and grace, a great
deale more and of more force
(which we haue receiued
from thy kindnes by Jesu
Christ) than the hurte that
Adam hath done vs thzough
his transgression, because
that one sinne alone hath con
demned vs, and the grace of
Christ doth deliuer vs from
many

The fitt Chapter.

many finnes. And if by the sinne of Adam death hath reigned in the world, much more through Jesus Christ life shall reigne in those that receiue the aboundaunce of grace and of iustice which he geueth to the faithfull. Therfore like as the disobedience of our first parents made vs sinners & worthy of eternal death, so the obedience of thy sonne maketh vs iust and worthy of eternal life; And if afterward the lawe taking place sinne dyd abound, the Gospell comming after the lawe.

The sixt Chapter.

lawe, grace hath much more abounded, to shend that like as sinne hath reigned which leadeth to death, so now grace may reigne that iustifieth & guideth such as beleue vnto eternall lyfe, through Iesus Christ thy sonne and our redēmer.

¶ Vpon the vj. Chapter,

O Iesu Christ my Lord, we are dead and buried in baptisme and be risen againe with thee as thy true members. Therfore my lord with thy spirite mortifie our flesh
and

The sixt Chapter.

and quicken our spirite, that
we may liuely perceiue the
vertue of thy death and of thy
resurrection. If our old man
be crucified with thee, to thin-
tent we might walke to-
ward heauen in the newnes
of lyfe, why in vs as yet do
liue the lusses of the flesh
which do drawe vs vnto the
earth? Why do they not
suffer vs to worke all that
whiche the spirite desireth? O
our Saviour, heare our la-
mentations and helpe vs for
the glory of thy holy name
sake; and if we be verely
thine,

The sixt Chapter.

thine, make vs in dede conformable vnto thy image. And like as death after thy glozyous resurrection hath no more power ouer thee, but beinge destroyed by thee thou liuest eternally wyth God, semblably we all beinge releued by thy grace, permit not (my Lord) that we be any longer mastered of sinne which is the death of our soule, but graunt vs grace to liue alwayes to thee, and to sanctifie our soules & bodies to thy seruice, to theend that vnto thy honour may be set
vpon

The seuenth Chapter.

Upon the earth a resemblance
of that holy and blessed lyfe
which we shal liue in heauen
after the last resurrection.

Vpon the vij. Chapter.

MY Lord, when I con-
sider the great cor-
ruption of mans nature, on
me cometh a horroz and in-
credible feare of my selfe,
sithens it is so that whyle
thou leauest man in his dark-
nes and in his ignozance, he
hath neuer true feare of thee,
no2 true knowledge of thy
lawe, but may be well com-
pared

The ſeuenth Chapter.

pared vnto fooliſh beaſtes, & is verely like vnto them, and now thinketh that ſinne which reſigneth in hym is dead, and it liueth. But when thou giueſt him ſuch perceu-
raunce that he is hable to ſee and to conſider to what thing the lawe bindeth him, then ſinne ſhewing forth his force declareth it ſelfe alſue, hor-
rible and very mightie, and man is knowne to be moſte weake and woꝛthy of death, becauſe that the lawe is ſpiri-
tual and requirerh the puri-
tie of the harte, and man is
carnall

The ſeuenth Chapter.

carnall and full of affections
and of vncleane deſires. The
lawe commaundeth that a
man ſhould loue thee with al
his ſoule, with all his harte,
and with al his powers, that
he put al his hope in thy mer
cie, and that he directe al his
doings to thy honour : but
man loueth himſelfe aboue
all things, he dependeth vpon
creatures, and is moſt de
ſirous of gloꝝy, and foꝝ euery
little triſle he is angry with
his neighbour, and (as much
as he can) perſecuteth him,
where as the lawe cōmaun-

D. i.

deth

The seuenth Chapter.

deth him that he should loue him as himselfe. Finally the the law forbiddeth the desire of the flesh, & the more it is forbiddē, so much more it warreth fierce, & bringing forth fruite to death, encreaseth damnation. Likewise sinne which dwelleth in man, taking an occasion by the lawe that is holy and iust, becometh more mightie and more pernicious, and by the lawe, in which is set forth iustice & life, is gendred in man death and vnrightheousnes. And while the power of the lawe lasteth

The seuenth Chapiter.

lasteth there continueth en-
mitie of man with thee and
with the lawe. Let therfore
(my lord) thy mercy be blessed
the which hath brought vs
from most greuous bondage
of the lawe vnto the moste
pleasaunt libertie of the gos-
pell, and to the kingdome of
grace, and in the steede of the
face of Moyses, which feareth,
threatneth, curseth and con-
demneth, serueth vs the face
of Christ which assureth, bles-
seth, and saneth vs, geuing
vnto the faithfull the holy
ghost, the which deliuering
D. y. them

The ſeuenth Chapter.

them from the yoke of the
lawe, maketh them in loue
with thee and with the lawe,
that lining iuſtly and holily
vpon the earth, we may liue in
Paradiſe eternally, through
Jeſus Chriſt our Lord. We
beſeech thee my Lord, when
that day ſhal come, and when
this moſt greuous battayle
ſhall end, that the ſpirite may
not deſire againſt the fleſh, &
that the fleſh likewiſe may
not deſire againſt the ſpirite:
which eſtſones maketh my
life very bitter, becauſe I do
not that which I would, but
I do

The seuenth Chapiter.

I do that which displeaseth
me. Albeit, it is not I that
any longer in this wise do
worke, but the sinne that
dwelleth in me, for that I
know there dwelleth not in
me, that is, in my flesh, any
goodnes. Then it is so that I
haue a good will, but I can
not do that good which I de-
sire. Wherefore I do not that
good which I would, but that
euill which I would not. And
if I do that euill which I
would not, it is but the sinne
that remaineth in me. This
I say because thy holy lawe
D iij. deliteth

The seventh Chapter.

deliteth me as touching the inward man, that is, as concerning the spirite, the which is prone and bent to serue thee and to liue after the order of thy lawe. But I see an other lawe in my flesh, that is, an other inclination that striveth continually against y^e inclination of my spirite, & maketh me prisoner and seruant of the tyranous lawe of sinne, the which is directly contrary to thy holy lawe. Wherby it cometh to passe, that like as my spirite is wholly geuen vnto iustice & to

The seuenth Chapiter.

to holines, and desireth the
death of the body for to liue
with Christ, farre from the
greaunces of the flesh: euen
so my flesh is delited with
iniquitie, it feareth not lo-
ueth thee my Lord, neither
geueth credite to thy promi-
ses: it loueth the entisements
of the appetites & the pomps
of the world, neither wisheth
euer to come to an end of
this mortall life. Unhappy
person that I am, who shall
deliuer me from this defiled
and sinfull flesh: from this
mortall clod of concupiscence,

D. liij.

the

The seventh Chapiter.

the which neuer giueth me
rest, but alwaies bereth me,
and continually fighteth a-
gainst my spirits. I yeld thee
thanks my Lord, through
Iesus Christ, which with the
sacrifice of his flesh hath pur-
ged all the sinnes of my sin-
ful flesh, in so much that they
be not imputed to me by thee
to damnation. In the meane
season I liue after thy sprite
and through liuely faith I am
partaker of the most pure
flesh of Christ, which at
length shall make my cor-
ruptible flesh confozmable to
his

The seventh Chapter.

his glorious flesh, and shall
deliuer me from the body of
this death, makinge that
which is carnall, spirituall,
after such sorte that all the
lustes and rebellings of the
flesh shall bee brought to
nought, that all the parts of
my body and of my soule and
of my spirite might be pure,
holy and cleane, and most re-
die to accomplish eternally
thy holy will.

Wherefore I that in times
past was wont to serue with
the mind of my flesh to the
lawe of sinne, now with a
D. b. mind

The seuenth Chapiter.

mind renewed by thy spirite
I serue thy lawe, my Lord:
but with the remnantes of
my flesh, that is, of the olde
man, I serue neuerthelesse
the lawe of sinne, and do
know my selfe so farre from
the perfecte iustice of thy ho-
ly lawe, that altogether I
should despayre of my salua-
tion, if I did not acknow-
ledge Iesus Christ for my
redeemer and for my iustice.
To him with thee be glory
euerlastingly.

Vpon the.viij.Chapiter.

My

The eight Chapiter.

MY LORD, my soule melteth
for sweteness, when
I read these moste swete
wordes pronounced by thy
spirite: that they be free from
all condemnation which be
in Christ Jesu, which do not
live after the flesh but after
the spirite, because that the
lawe of the spirite & of the life
which is in Christ Jesu hath
delivered me from the lawe of
sinne & of death, so that now
I am become by thy grace a
member of Christ Jesu, the
which making a sacrifice of
his flesh vppon the tree of
the

The eight Chapter.

the crosse, hath destroyed sinne and death, to iustifie & to geue vs eternall life, that we should not liue after the flesh but after the spirite, because that if we shall liue after the flesh we shall dye, for that the affection of the flesh is contrary vnto thy holy lawe and to the spirite of Christ, which is the fountaine of life. Fortifie therefore my Lord, the affections & appetites of our flesh, that the spirite of Christ may liue in vs, the which now shall sanctifie our soules with his presence,

The eight Chapter.

presence, and thou hereafter
thatt make glorious and im-
mortal our bodies in the last
resurrection.

My Lord, if the people of
Israel haue glozved so much
of the lawe; by the which
they receaved the spirite of
bondage that engendreth
feare: how much more ought
we Christians to reioyce of
thy gospel, by the which we
receave thy sonne, whose spi-
rite bringeth forth loue, and
geueth vs boldnes to cal thee
father. O my Lord, graunt
me to taste so much of thy
spirite,

The eight Chapter.

spirite, that my soule may
onely gloze of this incompre
hensible treasure. Cause my
lord, that thy spirite alwaies
may render testimony vnto
my spirite that I am thy
sonne, and consequently thy
heire and coheritour with
Christ, which through re
proch and bitter death entred
into the kingdome of gloze
and of life. Therefore my
Lord, strengthen my harte
so that following thy steps
I may boldly set thy crosse
before the honours and plea
sures of the world and this
tempoꝛall

The eight Chapter.

tempozall life, loking with
pacience for the redemption
of my body, and knowing for
a surtie that the tribulati-
ons which be susteined in
this world for Chzistes sake,
be not woꝛthy y gloꝛy which
shalbe reueled vpon vs in
the world to come. And for
because the inuocation of thy
holy name is our onely re-
fuge in our afflictions, and I
of my selfe know not how to
pꝛay as it is mete, let thy ho-
ly spirite (O Lord) helpe my
infirmittie, direct my pꝛaiers:
& in my tribulatiōs comfort
me,

The eight Chapiter.

me , certifyinge me that
like as to Iesu Chyist all
thinges wrought together
for the best when he semed
to the world forsaken of thee:
semblably every thing hel-
peth the saluation of those
which loue thee, and be called
by thee after the determina-
tion of thy good pleasure, be-
cause thou hast appoynted
from euerlastinge that thy
childzen should become con-
formable to the image of thy
sonne in the crosse and in glo-
rie, to thend that he might
be the first begotten among
many

The eight Chapiter.

many bꝛetherne. If therfoꝛe
(my Lord) thou hast shewed
me this fauour, to call mee
vnto this bꝛotherhod, why
shouldest not I glory with my
selfe in the crosse of Christ,
specially knowing that thou
iustifiest them whom thou
callest, & doest gloryfie those
that be iustified by thee. And
if thou be with vs, who shal
be against vs? If thy charitie
was so great, that to deliuer
vs from death, thou hast ge-
uen to death thy sonne, how
can it be that thou wilt not
graunt vs with him althings?

C.i.

Who

The eight Chapter.

Who then shalbe so bold to
accuse at thy iudgement seat
thy electes? If thou by thy
mercy asloylest them and ac-
cepted them for good & iust:
yea if Christ be dead to deli-
uer them from damnation,
and be risen againe and as-
cended into heauen to make
intercession for them, who
shalbe hable to condemne
them? And if thou hast geuen
vs so great and worthy ga-
ges of thy loue, who may
make vs beleue that thou lo-
uest vs not? Whether tri-
bulation, misery, persecution
hunger

The eight Chapter.

hunger barennes, daungers,
oz sword? yea I do beleue
that all these thinges shall
cause vs to be moze certaine
of thy godd will towards vs,
because that thzough thy
grace we shal ouercome, and
in ouercoming let vs vnder-
stand & be assuredly perswa-
ded that we shall haue the
vpper hand in all our temta-
tions. I besech thee, my lord,
to confirme vs with thy spi-
rite in this holy persuation,
so that euery one of vs may
say with thy Apostle: I am
sure that neither death ney-
ther

The nienth Chapiter.

ther life, neither Angelles,
neither princes, neither pow
ers, neither thinges present
neither things to come, nei
ther highnes, neither low
nes, neither any other crea
ture shalbe able to separate
vs from the loue that God
beareth vs in Christ Iesu
our Lord,

Vpon the.ix. Chapiter.

My Lord, when thy
saintes do say that
the predestination of the e
lectes doeth not depend of
mans woꝝkes but of thy mer
cie,

The nienth Chapter.

cie, because that onely they
be saued which by thee be
chosen through grace: the
wisdomme of man can not a-
bide this veritie, saying that
this being true, thou should-
dest be vnjust, cruell and par-
ciall: As though that if a
potmaker can make of one
lumpe of clay some vesselles
to honour and some other to
dishonour, it might not bee
lawfull for thee to fashion of
one selfe substance some
men to perdition, which bee
the vesselles of wrath, in the
which doth appeare thy iust

C. iij. iudgement

The nienth Chapter.

iudgement, and some other
to saluation, which be the ves
selles of grace, in whom is
set forth thy glozy. But the
wise of the world say as plea
seth them. I for my selfe (my
Lord) do render thee infinite
thankes that it hath pleased
thee that eternall life should
depend of thy mercy and not
of mans will, because that
my corruption is so great,
that I am sure I should go
into perdition, if my saluati-
on did depend vpon me. And
I knowe for a suertie that e-
uery one to whom it shalbe
graunted

The tenth Chapter.

graunted by thy grace to enter into the knowledge of his vanity, wilbe of the same opinion, because he is wretched which trusteth in his owne power, and blessed is he that putteth affiaunce in thy mercy throuh Iesus Christ our Lord.

¶ Vpon the x. Chapter.

My Lord, I know by experience that thy onely begotten sonne Iesu Christ, is the end of thy holy law, because he promiseth lyfe to all the fulfillers, and curseth the
C. liij. trans.

The tenth Chapter.

transgressours therof. But how much moze a man vnderstandeth the lawe, and is enclined to obserue the same so much moze hee knoweth himselfe for a sinner, and doth despayre of his owne strength. And for what end doth the lawe bring a man to desperatiō? To this end that he might be constrained to runne vnto Iesus Chyist the onely Saviour, whereunto the iustice of faith exhorteth him, speaking to him in this wise: O sinfull man despeire thou not for thy vnrigh-
teousnes,

The tenth Chapter.

nes, so; if thou wilt beleue
with thy harte and confesse
with thy mouth, that Iesus
Christ very God and very
man, dyed so; thy sinnes,
and is risen againe & ascen-
ded into heaue so; thy iustice,
thou shalt be iust and saued.
Graunt therfore (my Lord)
so; the gloze of thy holy
name, a lively sayth to those
which be as yet vnder the
lawe, that beleuing and con-
fessing with harte and with
mouth the Lord Iesu, they
may be iustified and receaue
thy holy spirite, the which
C. b. writeth

The tenth Chapter.

writeth the lawe in their hartes, and of seruantes of the lawe maketh them thy childzen, and leadeth them by the way of good woꝝkes vnto eternall life, the which thou hast promised to euery one that shall beleeue in Iesu Christ our Lord.

My Lord, thou hast promised that who so euer calleth vpon the name of Iesu, shall be saued. But how be they able to call vpon the name of Iesu, which beleeue not in him: and how shall they beleeue in him if they haue no knowledge

The tenth Chapter.

knowledge of him: and how
shall they haue the same, if
thy gospel be not purely prea-
ched vnto them: and how
shal it be sincerely preached if
thou send not faithfull prea-
chers vnto them: Send ther-
fore my Lord, preachers vnto
thy people, & open our harts
with thy spirite, to theend we
may liuely beleue thy word,
and beleuing may call vpon
Iesu Chyist our mediatour,
and by calling vpon him we
may be preserved from thy
anger, because that without
his protection, no liuinge
creature

The leuenth Chapter.

creature shalbe iustified in
thy sight, sith there is not
geuen vnto men vnder hea-
uen any other name by the
whiche they may bee saued,
but the name of Iesus our
redemer, to whom with thee
and the holy ghost be glory
wozld without end.

Vpon the.xj.Chapiter.

MY LORD, we are thy faith-
full, but greater is the
number of y vnfaithful. The
whiche thinge may minester
an occasion vnto our flesh to
wake proud, if thy spirite did
not

The leuenth Chapiter.

not restraine it. Graunt vs
therfoze grace (my lord) that
we may knowe our faith to
be the gift of thy mercy, and
not the reward of iust woꝝks
which we haue done: So y
we ought not to put our assi-
aunce in our selues, but to
seare, because that if thou
shouldest leaue vs in the
power of our owne dispositi-
on, we should fall into incre-
dulitie: like as contrary wise
they that be now vnfaithful
shal beleue if they shal be vi-
sited with thy mercy. ¶ the
depenes of the riches of thy
wisedome

The leuenth Chapiter.

wisedome and of thy know-
ledge. How vnserchable bee
thy iudgementes, and thy
waies impossible to be found
out: And yet not withstand-
ing mans wisdomē presu-
meth to call thee in iudge-
ment, and to require the rea-
son of that thou doest. From
this wicked presumption kepe
vs (my Lord) and graunt vs
grace to bee wises in this
woyld, to thetent we may
be wyse in thy sight, for that
the wisdomē of the woylde
is folishnes wyth thee, to
whom be honour and gloze.

¶ Vpon

The twelfth Chapter.

Vpon the.xij. Chapter.

MY Lord, graunt mee
grace that like as thy
onely begotten sonne offer-
red vp in sacrifice his flesh vp-
pon the tree of the crosse for
our saluation, semblably we
may make a sacrifice of our
selues to thy gloze, by mor-
tifying our will and our rea-
son in the seruice of sayth.
Wherfore let thy spirite liue
in vs, the which permitteth
not vs to be conforable to
worldly men, but transfor-
meth vs into thy image
thzough

The twelfth Chapter.

thzough the renuing of our
mind, to thend that we may
knowe and woꝛke thy holy
will, in the which consisteth
felicitie & perfection. Graunt
my lord, that euery one of vs
may be sober, neither let vs
pꝛesume of our selues moze
then that which is conuent-
ent, but humbly containe
our selues within our voca-
tion, in exercising that talent
faithfully which thou haste
geuen vs to pꝛofite our neigh-
bour. Giue vs (my Lord) a
pure loue, to thentent wee
may be louers of goodnes.
Make

The twelfth Chapter.

Make vs seruent in spirite,
diligent in thy seruice, paci-
ent in aduersitie, continuall
in prayer, louing and gentle
toward our b2eth2en, keeping
hospitalitie, glad with them
that be glad, so2y with the
so2owfull, of one mind and
of one acco2d: not p2oud and
arrogant, but gentle and
courteous to our inferiours:
not sclannderous, but shew-
ing good example to al men:
not contentiuous, but quiet:
not reuenging, but ready to
forgeue. Poure into vs my
lo2d, so much sweteness of thy
f. j. spirite,

The thertene Chapiter.

spirite, that euery one of
vs may blesse and not curse,
pray for his persecutours, &
not be ouercome of euill, but
ouercome euell with good,
recompensing wrongs with
well doing, that we beinge
holy and perfect, thzough our
perfection and holines thy
holy name may be glozified.

¶ Vpon the. xiiij. Chapiter.

M^y Lord, I see many
amonge Chzistian
people the which vnder the
pretence of the libertie of the
Gospell (which is all spirite,
all)

The thertene Chapiter.

all) do hide the licentiousnes
of the flesh, and will not obey
their superiours: as though
the powers being ordayned
by thē, he dyd not resist thy
ordinaunce, and condemned
not himselfe whosoever re-
sisteth power.

Wherefoze we pray thē,
my Lord, that thou wilt
graunt vs grace to obey re-
dily the commaundements
of our heads, the which now
are not against thy ordinaun-
ces, and make vs to render
willingly that which is our
dutie, to euery person, either
F. y. reuerence

The thertene Chapter.

reuerence , either tribute,
ether honour, or what soeuer
it be, that we may remaine
in nothinge dettours one
to an other, but onely to loue
together, because that loue
is the accomplishment of the
lawe. Behold now the night
approcheth to an end, & draw
eth neare to the day of eter
nall lyfe. Therfore (my lord)
send forth thy spirite that
may clense our soules from
the woorkes of darkenes, and
put vpon vs Iesus Christ thy
bryghtnes, causing vs to liue
after such a sorte, that our
life

The fowertene Chapter.

life may be a true resemblance
of him, to the honour and
gloꝛy of thy holy name,

¶ Vpon the. xiiij. Chapter.

I FSV Chꝛist my Lord, I
perceauē by the light that
thou haſt geuen me, that I
ought to accuſe me ſelfe, and
not to iudge other: neuerthe-
leſſe I heare oftentimes the
accuſation of my ſelfe, and
do take vpon me wꝛongfully
the iudgement of my neigh-
bour. Therfoꝛe I hartely be-
ſech thee, that thou wilt
vouchſafe to reſtraine this
F. iiij. my

The fowertene Chapter.

my presumption wth thy
sp^{ir}ite, saying vnto my soule
I was dead and am risen a,
gaine to be Lord of the dead
and of the liuinge : wher-
foze then iudgeſt thou thy
brother? Speake theſe wordes
O Lord vnto my soule, and
make them to enter into the
bottome of my harte, that in
time to come I may fozebeare
to iudge an other, and attend
to the conſideration of my
ſelfe, lyuing in ſuch wiſe that
I may not be condemned in
thy iudgement, but be called
to poſſeſſe with thy elects the
kingdome

The fowertene Chapter.

kingdome of euerlasting life

My Lord, thy kingdome
is iustice, peace, ioy in the
holy spirite. Graunt vs ther-
fore sayth that iustifieth, and
peace which pacifieth the
conscience, and the ioy that
sweteneth the bitternes of
the world, that we may
know by these most p[re]cious
gistes, that we are heires of
thy kyngdome, & may serue
thee in iustice, peace, and ioy-
fulnes all the dayes of our
lyfe.

My Lord, for as much as
all that is not done in sayth

F. iiii.

is

The fiftene Chapter.

is sinne, we besech thee that thou wilt geue vs so much strength of spirite that nei- ther feare, neither hope, nei- ther tribulation, neither pro- speritie may entise vs to do any thing the which we be- leue doth displease thee, to the end that liuing in faith & in feare, we may alwayes preferre thy holy will befoze all things.

¶ Vpon the.xv.Chapiter.

O Lord Iesu Chyist heare our prayers, and poure thy loue into our hartes, that
setting

The fiftene Chapter.

setting aparte all carefules
of our owne commodities,
we may procure with al our
endeuour the profit and the
saluation of others: like as
to deliuer vs from the bond-
age of the deuil and of death,
thou becamest a seruaunt, &
taking vpon thee all our ini-
quities, hast cancelled them
with thy blood vppon the
crosse. And euen as thou ca-
mest to saue not onely the
people of God, but all other
nations the which woꝛship-
ped false gods: semblably
grannt that we may be bent

¶.v.

ficiall

The fiftene Chapter.

ciall and liberall toward
our familiars and strangers,
toward our frendes and ene-
mies, neither permitte any
dissension to rise among vs,
to the intent that by all men,
with one spirite & with one
mouth together, the holy
name of thy eternall father
may be glorified. Replenish
my Lord, with peace & with
spirituall joy, our hearts, en-
creasing in vs faith, that hope
may abound in vs by y power
of thy spirite, the which
leadeth vs by the way of loue
vnto thy holy kingdome.

¶ Vpon

The sixtene Chapiter.

¶ Vpon the xvj. Chapiter.

My Lord, graunt vs grace
to beleue, and without
contradiction to obey the
preachers of thy word, which
do preach purely Iesus christ
and the Gospell, and suffer
vs not to be deceiued by prea-
chers which do come in the
fōrme of sheepe and be rauen-
ning wolues, and wander
about, causing diuision & of-
fenses, as those that serue not
Christ Iesu in the Gospell,
but their belly by false doc-
trine, and with the swete
benigne

The sixtene Chapter.

venome of their wordes do
corrupt the hartes of the sim-
ple. kepe vs my Lord, from
the deceite of such, & graunt
vs grace to be prudent and
wise vnto good, and pure and
simple as infants vnto euill,
and treade downe shortly
vnder the soote of thy sayth-
full, Sathan with his mi-
nisters, that thy gospel may
be sincerely preached in all
partes: the which thou hast
promised by thy prophets in
the holy scripture, and the
fulnes of time being come,
thou haste declared by thy
Apostels

The sixtene Chapter.

Apostles to the whole world
that whosoener shal beleue:
and be baptized shalbe saued,
thzough Iesus Christ our
redemer: the whych
with thee liueth and
reigneth in the v,
nitie of the ho,
ly Ghost
world without
end. Amen.

FINIS.



A prayer to be sayd at
the reading or hearing of
gods word.

O Eternall and most mer-
ciful God: whose word
is the light vnto our steppes,
and the lanterne vnto our
feete: we most humbly be-
sech thee to illuminate our
mindes, that we may vnder-
stand the misteries contained
in thy holy lawe, and into
the same selfe thing that we
godly vnderstand, we may
be vertuously transfoxmed,
so y^e of no part we offend thy
vygh maiestie, through
our Sauour Iesus
Christ. So be it.

Vertit vt Chamæleo corpus hirtum,
Præter albentes, maculas in omnes:
Sic adulator tenet omnerecté,
præter honestum.



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churchyard. 1569.

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